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TO
THE CONGREGATION
OF
St. MATTHEW'S CHURCH, HALIFAX,
AS A TOKEN
OF
HIS AFFECTIONATE REGARD,
THE
FOLLOWING SERMON
IS
RESPECTFULLY INSCRIBED
BY
THEIR PASTOR.



Copy of an answer to a note from the Chairman of the Committee of the Church.

Tuesday, November 28th.

My dear Sir,—I have to acknowledge the receipt of your note of yesterday, communicating to me, the request of the Committee of St. Matthew's Church, that I would furnish them with a Copy of the Sermon I preached on Thursday last, for the purpose of publication.

As I regard this call, as an evidence, that the sermon was approved of, by the Committee, and as intended to mark their regard for me as their Pastor, the circumstance is gratifying to my feelings; and I am desirous to express my thanks for the compliment paid me.

At the same time, I must acknowledge, that being sensible that my compositions are wholly destitute of literary merit, I feel that it would be very painful to myself to have *any* of them submitted to the public eye,—but very particularly *a Sermon* which, having been written two years ago, without my having the most remote thought that it would ever be desired for publication, I could not now send to the press, but under a peculiar disadvantage.

I hope therefore that the Committee, in the present instance, will hold me excused from furnishing a copy of the sermon as requested;—and believe, that my declining to avail myself of the opportunity which they now so kindly offer, of coming before the public, in print, arises entirely from a sense of what is due to myself, and not from any want of respect to them.—

I am, my dear Sir,

Yours faithfully,

JOHN SCOTT.

A few words will suffice to account for the appearance of the following Sermon in print.

Having been restrained, by considerations alluded to in the foregoing Note, from yielding to the desire of the Church-Committee, to have the sermon which I preached on Thanksgiving-day, published, I am anxious to prevent misapprehension, in the mind of any one in the Congregation, in respect to my reason for not complying with the Committee's request. Thus feeling, I have determined to send a copy of my answer to the Chairman's Note abroad amongst the congregation; and to embrace the opportunity which the occasion affords, to present my people with one of my discourses, from the press, as a small testimony of my solicitude not to appear indifferent, either to their wishes, or to their opinion,—and as a memorial of my labours amongst them in holy things.

In choosing a sermon from my manuscripts, I have preferred a *common* to an *occasional* discourse,—judging that one of the former kind will more readily and forcibly remind the reader of my manner and strain of preaching, than one of the latter.

With regard to the *particular sermon chosen*, I wish it to be understood, that in my choice of the *following one*, I have been determined by the circumstance of its being the last written and delivered by me. To those who hear me statedly, it can matter little, which of my discourses they are presented with. The aged, and others, who, through bodily infirmity, are prevented from waiting upon God in his House, will find the one offered for their acceptance peculiarly suited to their circumstances, and the perusal of it, I hope, profitable and consoling.

In reference to the *subject* of the discourse, I may add, that it was suggested to me, by the death of a late aged member of the church, who had waited, with earnest longings, her release.

Manse, Pleasant Street.
December 8, 1837.

J. S.

SERMON.

PSALM XVII. VERSE 15.

The latter clause of the verse—*“I shall be satisfied when I awake
with thy likeness.”*

Such, my brethren, is the prospect with which the Believer cheers his heart, whilst he sojourns in this vale of tears.

In this world he must have tribulation.—Comparatively speaking, he is ignorant, and sees but through a glass darkly.—He bears a heavy burden, the body of sin, and it presses him sore.—He is engaged in a war which must last for life, and too often his enemies gain an advantage over him.—He is on a journey, and there is much in the way to discourage, and make faint, the soul of the heaven-ward traveller. Long perhaps he has been in the wilderness. When he had thought he had arrived at the end of his pilgrimage,—and was about to enter the promised rest,—he has been made to fetch a compass all around the border,—and hope deferred has made his heart sick. Hence those sighs of his weary soul, “O Lord, how long! When shall I come to his seat!”—The way also is beset with innumerable adversaries, and with many and great dangers. What beasts of prey,—what hidden snares,—what drought of ordinances,—what fiery afflictions! O the perpetual alarms in the waste howling wilderness!—Sometimes too, he must travel under cloud. The Sun of Righteousness hides himself from his soul, and he is troubled. O the discomfort, the anxiety, the trembling of heart, he experiences, as he seeks to move onward in the dark and cloudy day!

Such, my Brethren, are some of the circumstances of the Believer's state, during his sojourn here,—but this is his constant song in the house of his pilgrimage: "*I shall be satisfied, when I awake with thy likeness.*"

When I awake.—The Believer shortly shall accomplish his day: then, he shall rest from his labours,—lie down in the grave,—and sleep in Jesus. But shall he for ever sleep? Man lieth down and riseth not, till the heavens be no more:—But then, he shall arise;—for then, God will have a desire to the work of his hands; and the Believer, at his call, will awake again—to a new and immortal life. Then shall be fulfilled, in its highest sense, that saying of Christ to his Church: "Thy dead shall live,—my dead body shall arise. Awake and sing, ye that dwell in dust, for thy dew is as the dew of herbs."

When I awake with thy likeness.—At the resurrection morn, the Believer shall awake with his body fashioned like unto his Lord's glorious body, and with his soul perfectly conformed to the blessed image of his Lord and Saviour. As he now bears the image of the earthly, he shall then bear the image of the heavenly. Beloved, says the Apostle, now are we the Sons of God, and it doth not yet appear what we shall be, but we know that when he shall appear, we shall be like him, for we shall see him as he is. Thus, the Believer, though he cannot form an adequate conception of the ineffable felicities of his heavenly state,—yet knows in general,—that when he shall awake, at the appearing of Jesus,—he shall be made completely like his Lord, both in the incorruptibility of his body, and in the perfect holiness of his soul:—that in the beatific vision, his eyes shall behold the divine glory in the person of Christ,—and that this view of his dear Lord, as he is, will perfect the renewal of the divine image upon his own person, and render him meet, both in soul and body, for the full and eternal enjoyment of heavenly bliss.

I shall be satisfied, when I wake with thy likeness.—The Believer, whilst in this state of imperfection, and sin, and sorrow,—exults in the thought, that the period will arrive, when the present state and all its evils, will be at an end. At the resurrection morn, raised to a new, glorious, and immortal life, and blessed with the beatific vision of God, he shall be *satisfied*.

In the present state, he experiences pains and afflictions. Wearisome days and nights are appointed him,—and he is often in heaviness, through manifold temptations. But when he shall awake at the resurrection, he shall be *satisfied*:—for then there shall be no more pain—no more curse,—sorrow and sighing shall have for ever fled away.

Here, he knows but in part, and consequently can enjoy but in part:—But hereafter he shall be *satisfied*,—for when that which is perfect is come, that which is in part, shall be done away. Then he shall see face to face, and know even as he is known.

Here, he carries about with him a body of sin and death. This is a burden, which constantly oppresses him. It embitters all his enjoyments, and causes him continual sorrow of heart. But when he shall awake at the last day, he shall be *satisfied*:—for then, sin which had cleaved to him all the days of his mortal state, shall have been for ever removed,—and death, which for a season, had prevailed over him,—shall have been for ever destroyed:—he shall be *satisfied*:—for then, he shall be clothed with spotless robes of undecaying beauty, and mortality shall be swallowed up of life.

Here, his whole life is a warfare. The flesh lusteth against the spirit, and the spirit against the flesh, and these are contrary the one to the other, so that he cannot do the things which he would. The world hateth him, and uses all its

efforts against him, to corrupt or annoy. The devil like a roaring lion continually seeketh to devour him. Hence he is often faint,—often weary of life,—often ready to cry out, “I shall one day perish,”—often made to exclaim, “O that I had wings like a dove, that I might fly away and be at rest.” But when he shall awake to join the Church triumphant, he shall be satisfied:—for then all shall be peace, and quietness, and assurance for ever. Then his warfare is accomplished. His enemies he shall see no more. Into that place, prepared for his everlasting abode, nothing shall enter that defileth,—nothing that can offend.

Here, he is in a state of distance from his Lord, and from those eternal objects which are dearest to his soul. Here he often walks in darkness. Clouds arise which prevent him from seeing the Sun of Righteousness, and the Throne of Grace; and the gloom of dejection hangs over his mind. He feels that as he cannot live without the love of his dear Saviour, so he cannot be happy without the sense of that love. He goes on therefore Zion-ward,—perplexed,—often stumbling,—and with a heavy heart. But when he shall awake in the morning of immortality, he shall be satisfied:—for then he shall be present with his Lord. Then he shall walk amidst the eternal realities of the heavenly state, rejoice in them for his everlasting possession, and be ravished with their glory. Then he shall walk in the light of Jehovah’s countenance. Then his Sun shall no more go down.

Here, he has a body earthly, frail, and tending to dissolution,—a body sluggish, liable to an endless variety of diseases, and exposed to innumerable accidents,—a body which in a few years, its pains increasing, and its strength decaying, hastens to its period; then falling a victim to its inherent corruption, sinks into the grave, and mingles with its kindred dust. In this tabernacle, therefore, how the Believer groans being bar-

dened !—How his spirit is clogged and weighed down, so that he can hardly soar above the earth he treads ! What weariness and fatigue, what pains and infirmities, making his life undesirable and irksome, must he not here experience ! But when he shall hear the voice of the Archangel, he shall be satisfied :—for then this corruptible shall put on incorruption, and this mortal, put on immortality.

Then,

“ His body that corrupted fell, shall incorrupted rise,
His mortal form shall spring to life, immortal in the skies.”

Yes ! when he awakes, he shall find his vile body changed, and fashioned like unto his Lord's glorious body, according to the working, whereby his Lord is able to subdue all things unto himself. Then he shall mount up to the heights of the heavenly Zion, with an Angel's activity, and an Angel's strength. He shall run and not be weary, he shall walk and not faint. Blooming in perpetual youth, he shall bear no more the impress of years. Clothed with a garment of resplendent glory, he shall shine forth as the sun, in the kingdom of his Father.

Here, his immortal spirit has desires, which the world cannot satisfy,—a thirst for knowledge and happiness, which at no earthly springs can be quenched. How within these prison-walls it is darkened and confined ! Though renewed, yet here, how apt to be disturbed by slavish fears, and corrupt affections,—to be beat upon by the raging waves of unbelief, lusts and sins,—to be tossed with tempests, and not comforted ! But when at the resurrection, he shall awake to a new and immortal life, he shall be satisfied ;—for then his soul, re-united to his body, no more earthly and corruptible but spiritualized and endowed with immortality, shall have its capacities wonderfully enlarged.—It shall view all the delightful objects of its con-

temple, in a marvellous light. It shall drink no longer at the stream, but at the fountain. Filled with light, and love, and joy, it shall delight itself for ever, in the glories of the heavenly inheritance. It shall be no more troubled with the waves of unbelief, or the risings of pride, or any corrupt passion. Perfectly conformed, both in soul and body, to the image of God's dear Son,—the Believer shall then, in the heavenly fruition, rejoice with joy unspeakable and full of glory.

Here, the Believer sees Jesus, with the eye of faith. It hath pleased God to reveal to him his Son. Here it is his privilege to have affecting views of the glory of his Saviour,—to see him in the truths of his word, in the ordinances of his appointment, and in the ways of his grace. Still, he sees not his Lord's Person; and there is presented to his mind, comparatively, but a faint representation of the excellencies of his Lord's infinite power, wisdom and love. Jesus is ascended; and the heavens have received him, till the time of the restitution of all things. The view of Christ's image is the utmost that faith can attain to; and that image, exhibited in the Gospel, is seen on earth, as but through a glass, darkly. Here, indeed, the Believer could not sustain the vision of his Lord's glories. So weak is he, in his present state, that when his Lord, by any extraordinary manifestation of his gracious presence, gives him a sense of nearness to his soul, and vouchsafes him entrancing discoveries of his excellencies, and of his redeeming love, he is overpowered with the glory; and his mortal frame sinks under the weight of bliss. If here he should have a glimpse of his Lord's *heavenly* glory, he would, like the beloved disciple, in the isle of Patmos, fall at his feet as dead; or like the three on the mount, say he knew not what,—fall on his face,—and be sore afraid. Transporting discoveries of the Saviour's love and glory, however, are on earth but seldom vouchsafed. Oftener, the Believer is without any comfortable sense of his Lord's presence, and can obtain no distinct view of the Beloved

of his soul. Sometimes, the Sun is behind a cloud, so that he cannot perceive it, or under an eclipse, and he is left in darkness. Here, his clearest views of him are very imperfect, and their continuance but of short duration. He sees him, as it were, but for a moment through a lattice,—through the ordinances of his grace, which afford only partial displays of his glory, and transient tastes of his love. He is therefore, in this life, constantly breathing and panting after the immediate, full, and constant sight of his Redeemer, in the life to come. He desires to depart, that he may be with Christ, which is far better, to be absent from the body, and be present with the Lord. But when he shall awake at the glorious appearing of the great God, and our Saviour, he shall be satisfied:—for then faith shall be changed into vision. His eyes shall see the King in his beauty. He shall see his Lord as he is, face to face. He shall look upon him without fear. He shall behold him in righteousness,—and though not with an all-comprehending, yet with a beatific and replenishing vision, ravishing the soul, and satisfying its every desire. Then the Believer's joy shall be full:—for then his sight of him whom his soul supremely loveth, shall be immediate;—it shall be perfect;—it shall be ever-abiding.

In the present state, the Believer sees the perfections of the Godhead, manifested in the works of Creation and Providence, and more especially still, in the work of man's redemption; and the views of the divine glory thus vouchsafed him, fill his mind with wonder and delight, his heart with gratitude and love, and his lips with praise. Nevertheless, his present views of the perfections of Jehovah, are comparatively very limited. He must, after his most laborious enquiries into the nature of God, and his most exalted contemplations of the Divine perfections, exclaim with Job, "how little a portion is heard of him!" Nay, his views of the Divine attributes are not only inadequate: they are in some respects confused. He waits therefore in the

exercise of faith and patience and hope,—for fuller and more distinct discoveries. He waits the hour when his spiritual vision shall be strengthened, and he shall stand amid the unveiled glories of the Eternal. Then all darkness shall be dispelled, and every perplexity resolved. What his mind now strives in vain to reconcile, shall then be made plain. Then he shall see in a marvellous light, how, in the Divine Character, mercy and truth meet together, and how righteousness and grace embrace each other. O the entrancing manifestations of Jehovah's glory, he shall then enjoy! Then he shall be satisfied with the full fruition of God. Then he shall behold the perfections of the Godhead shining forth boldly in the Person of Jesus. Then he shall be filled with the divine fulness, with the Spirit of wisdom and revelation, in the knowledge of the Father of Glory.

Here, the Believer is unable to unravel intricacies in the ways of Providence. He perceives that God's way is in the sea, and his path in the great waters, and his footsteps are not known. The providential dealings, which, in this house of his pilgrimage, his own soul experiences, are often obscure. He finds that his heavenly Father leads him, by a way which he knows not. Amidst scenes of perplexity and danger, his soul is disquieted. "So dark is the dispensation," he cries, "that I cannot see how my heavenly Father's appointment can be consistent with the divine promise and faithfulness." O how he fears; and prays for light and deliverance! But hereafter, he shall see and understand God's eternal designs of judgment, righteousness and salvation, and how every dispensation of providence, which, on earth, so perplexed him, has illustrated the character of the Godhead. The reasons of his own trials will then be plain. He shall see that in very faithfulness God afflicted him. His faculties being strengthened, and his view extended, he shall clearly discern, what now, not seeing, he believes, and learn the way by which his heavenly Father con-

ducted him to felicity. Looking back, as from an eminence, on the way which he now walks, how he shall trace and adore the steps of providence! He shall see the whole way and its wisdom,—that it was indeed the right way,—that the difficulties and dangers and pains of it were necessary,—and that all things have been made to work together for his good. From those scenes which here filled him with the most distressing doubts,—he shall raise a song of gratitude and praise.

Here, the Believer may be poor,—or, if blessed with affluence, his temporal comforts do not satisfy. Those friends who are his dearest solace, are like himself imperfect: often they are placed at a distance from him: sometimes, alas! they are removed by death. Here he finds that all temporal enjoyments, however valuable, are defective, transient, and momentary.

But hereafter, when he awakes he shall be satisfied:—for then he shall enter into heaven, a world of inconceivable glory, and of everlasting joy. There he shall meet his dear friends, who had died in faith, and slept in Jesus. He shall behold them perfect and glorious, and enjoy delightful fellowship with them for ever. There he shall dwell in his Father's house,—in the mansion his Saviour has prepared for him. There he shall possess the riches of glory,—the inheritance, which is incorruptible, undefiled, and which fadeth not away. What glorious things are spoken of the City of God, the heavenly Jerusalem, to which the Believer shall then be come! The Lord God Almighty and the Lamb, are the temple of it, and it has no need of the sun, neither of the moon to shine in it; for the glory of God doth lighten it,—and the Lamb is the light thereof. In this glorious place he shall move among the company of the redeemed, and join them in the heavenly temple in serving God, who shall dwell among them,* and in following the Lamb, who shall feed them and lead them unto living fountains of water. He shall come to that innumerable company of

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Angels who aid the redeemed, in singing, "Worthy is the Lamb that was slain, to receive power and riches, and wisdom and strength, and honour and glory and blessing," and shall join in the universal chorus, "Blessing, and honour, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb for ever and ever."—Such are some of the representations which Scripture affords of the celestial glory and felicity, but they fall infinitely short of the things themselves. Eye hath not seen, nor ear heard, nor the heart of man conceived, the blessedness which is in reserve for the Believer. O with what reason then, in this vale of tears, may he say with the Psalmist.—"*I shall be satisfied when I awake with thy likeness.*"

And now my brethren, in conclusion, let me ask, What, after all you have now heard, are the questions, which each of you should put to his own soul? Are they not these? Am I a Believer? and is this my song, in the house of my pilgrimage, "*When I awake, I shall be satisfied with thy likeness.*"

To the doubting Believer, let me say, rest not until you can read your title clear. Strive to have your eye fixed on the blood of sprinkling. Pray constantly and earnestly, for the Holy Spirit. Living in the exercise of every grace, give all diligence to make your calling and election sure.

You, who have good hope, through grace, happy are you. How elevating is your prospect!—how great your consolation! Suffer the word of exhortation. Live in a manner becoming your hope. Live as expecting soon to hear the summons,—"*Come up hither.*" Press toward the mark. Run, strive, fight. Be devoted. Endure hardness as good soldiers of Jesus Christ. Be patient. Be submissive. Wait all the days of your appointed time till your change come.

But what shall I say to the unbelieving and impenitent? You are asleep. O awake! the night is already far spent, the

day is at hand,—the great and terrible day of the Lord. Do you hope, that all will be well with you, at the resurrection! Be assured that your hope is a false hope. Without Christ, God is a consuming fire. If you awake not to righteousness here, you shall awake to shame and everlasting contempt hereafter. If death shall overtake you in your impenitent state, when you awake you shall see God, but not nigh:—you shall be convinced concerning sin and righteousness and judgment, but not in peace:—you shall confess the divine goodness, but instead of experiencing it, you shall be cast into the lake of fire, and be shut up in the blackness of darkness for ever. O Flee then whilst you may, from the wrath to come. Enter into that glorious refuge, which is set before you, in the gospel. Embrace Christ by faith. Be born of the Spirit. O hear the gospel call. “Awake thou that sleepest, and arise from the dead, and Christ, by his word and Spirit, will give thee light and life.” Will you turn a deaf ear to this call, till the Holy Spirit withdraw from you, and an angry God give you up to your own heart’s lusts, and pour on you a spirit of slumber and deep sleep? Be not so infatuated. Resist not the Holy Spirit. To-day, if you will hear his voice, harden not your hearts. Behold, now is the accepted time: behold, now is the day of Salvation.